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THE BAPTIST.

2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, AUGUST, 31 1905.

VOL. VII, NO. 35

Building Movement.

READ THIS CAREFULLY.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to your duty.

The American Baptist Education Society has agreed to give Mississippi College twenty five thousand dollars (\$25,000) for a science building provided we will raise seventy-five thousand dollars (75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by Dec. 31, 1906. We can make our notes payable in equal annual installments beginning not later than Nov. 1, 1906, and ending not later than Nov. 1, 1910. It is important that many of us shall make our first payment this fall of winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards write me and I will send them.

Yours for progress,

W. T. LOWREY.

SUBSCRIPTION CARD.

—Miss.—1905.

I promise the following amounts to Mississippi College and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$—
Cash by Nov. 1, 1906.....	\$—
Cash by Nov. 1, 1907.....	\$—
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Occurrence and Comment.

A few days ago a wreck occurred on the Chicago, Rock Island and Pacific Railway, the result of a "misplaced switch." However much carelessness is to be deplored, it falls into the merest insignificance when compared with the numberless wrecks due to "misplaced switch" of parents. Let us read again the words of the wise man: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes."

One would not expect Chinese to lead anti-opium agitation. And yet it is stated that on trustworthy authority that Chinese merchants in Australia are endeavoring "to secure legislation in the

Federal Parliament to prevent its introduction for smoking," willing to forego the profit in its sale, and also to bear the expense of medical treatment for the victims of the opium habit. They know the evil habit and the strength of its bondage.

A few days ago a Texas judge granted a new trial to a direful criminal on the merest technicality, and immediately on the announcement of this grant, the infuriated crowd made short work of execution in mob violence. This instance, as well as numerous others, strongly emphasizes the great necessity of more care in the selection of the judiciary, for without doubt either ignorance or dishonesty was the prevailing attribute in the make-up of that judge's character.

If you would influence others to respect your precepts, you must reflect teaching in your conduct. "Dispatches from New Orleans state that 200 persons were arrested for failure to cover their cisterns with screens, and among these a member of State Board of Health, and a banker, who had helped to raise the big fund to fight the mosquitoes." How much better would it have been had these prominent citizens taken the lead in the work of screening.

Dr. Barnado of London, who has given 40 years to the rescue of orphaned, deserted and destitute children, has fed, clothed and educated 60,000 of them, placing 16,800 in Canada and other colonies, and who now has in houses under his care 8,500 boys and girls, 1,300 of whom are sick and crippled waifs, urges a wide spread movement which shall look towards a National Orphanage, that can take in every destitute child. Why not? The many houses in operation cannot receive one-half the applicants.

"The golden rule" is the only standard that measures God's will between man and man. When you can find a man who is willing for his neighbor to take advantage of weakness or ignorance and fleece him of his earnings, then you have a man who may himself take advantage of his neighbor's weakness or ignorance and cheat him out of his substance. In God's sight these are doubtless on a par, so that if there is also a hell for the little one, there is also a hell for the big one, for they are all alike, and whatever may be their pretensions they will go to the same place.

In response to a petition to permit a

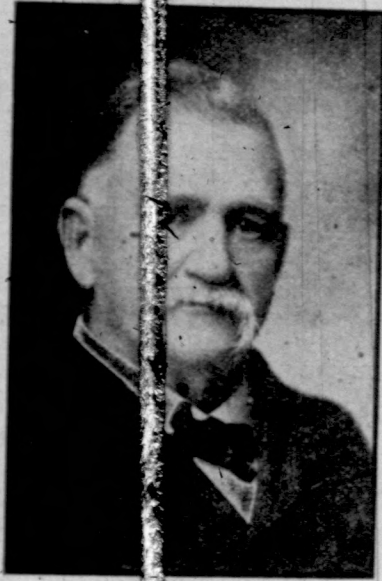
violation of the laws against the sale of liquors on Sunday, Governor Folk said that all laws looked alike to him, that as long as he was governor he was going to do his best to uphold law and keep his official oath inviolate, that "petitions against the enforcement of the statute concerning the liquor traffic would have no more effect than requests for him to violate his official oath in some other respect." That is the way for the executive of law to talk to any one who claims the natural right of a citizen to violate law.

Accuracy in speech as well as in act is a most desirable thing. It is stated in a Chicago daily that a "libel suit down in Louisiana grew out of an error in the telegraph. A correspondent of a New Orleans paper wrote of one of the speakers at a Baton Rouge meeting: 'The Rev. Thomas J. Upton is a cultural gentleman.' The dispatch came over the wires, 'colored gentleman.' An editor with an eye to saving space changed the words to 'Negro,' so that the paper next morning read: 'The Rev. Thomas J. Upton is a negro.'"

Some editors who think it their duty to change words in contributed articles may learn a lesson from this incident.

Dr. Washington Gladden, moderator of the national council of Congregational churches, and who has recently written much concerning "tainted money," has sent this resolution to the American Board of Commissioners for Foreign Missions, which he intends to offer at the annual meeting of the Board in Seattle, Wash., Sept. 14 to 18: "Resolved, that the officers of this society should neither solicit nor invite donations to its funds from persons whose gains are generally believed to have been made by methods morally reprehensive and socially injurious." Dr. Gladden himself doubtless desired that the resolution also should say that the society should not "accept" such funds, but is willing to compromise, that the resolution may pass.

A church in Drummond, Okl., called Congregational, in which eight denominations are represented, has built a \$6,000 house of worship with this inscription on the tablet: "This Temple is Erected to God and Dedicated to the Organic Union of the United Brethren, Protestant Methodists, and Congregationalists, together with the Ultimate Union of all the Christian Orders of the World by a Grateful People. Here all are welcome. 'All things are yours.'" There may be unity and harmony among the three denominations which organized the church. But how could five other denominations be represented in such a church without sacrificing what they had regarded as essential truth? Should Christians see how little they do really believe in order to such a mixture? Can there be the "unity of the spirit" and harmony in it?



Dr. J. J. Walne.

[This memorial is written by request and is anxiously awaited by Bro. Walne's family and friends.]

All that is good in the later history of Mississippi Baptists is intimately associated with the name of Rev. T. J. Walne. A prime factor and an heroic helper he left the impress of his intellect and the touch of his energy upon almost every movement of those eventful records. I knew him first as a pale, frail, limping lad but midway in his teens as well nigh half dead with nervousness he tottered along on his crutches on the streets of Canton near which were both our homes. No fairer young man was there in all the land and every body loved Tom Walne. Some of our school days were spent together in dear old Mississippi College and ever and affectionately shall I remember the efficient, material help he so readily gave me in the digging up of Greek roots and untangling the what then seemed to me to be the monumental nonsense of Latin poetry. Just that experience begun a friendship that has been and ever will be more enduring than brass, for it will remain in tact while the years eternally roll. That friendship was nobly intensified by our early association in the ministry. When as "young preachers" we were together through several years, and many happy meetings alternated in the pulpit and in all other ways putting us as true yoke-fellows for the best interests of the Master's kingdom. Walne was always good in a revival and as a revivaler when the interest ran low I never saw his equal. In the memorable struggle to rescue Mississippi College from its wreckage none did more heroic work. It fell to my lot to "initiate proceedings" in the new regime which thing occurred in the Convention at Meridian in 1868 and met, with little more than pessimistic distrust, but the Lord's hand was in it for success and prosperity and so we found not only Walne belted for the fight, but also the late lamented J. L. Pettigrew and no less lamented M. T. Martin, W. T. Ratliff, A. A. Lomax and others through whose united energies the financially by the irrepressible Martin the good work went

on and just four years after the movement was inaugurated and back in Meridian Martin laid down the full amount of money due for which the College was bound and turned over to the President of the Convention, Gen. M. P. Lowrey, the mortgage and receipt in full. It was a day of rejoicing and Martin was the hero of the hour and never to his dying day did he lose the love and confidence of those true men who lived and wrought with him in those days of tragic events which "tried mens' souls."

But Walne's greatest work for the denomination after his fine success as pastor at Vicksburg was his leadership in establishing the mission work of the State. That work had an early inception, but its new birth came at Aberdeen when upon the motion of the present writer a free and independent Board was created of which he was made president and State Mission work definitely committed to them. Without hesitation that Board "laid violent hands" upon Walne who was then at a high tide in a glorious pastorate at Vicksburg and also the splendid leader in Sunday school work in Central Association as well as a prime factor in all of the energetic endeavors of that live and prosperous body of Baptists, and put him at the head of the State work. It seemed that the Lord's hand was with the new Secretary from the beginning for "whatsoever he attempted to do prospered" and it was not long before the churches, pastors and associations of the Convention with few exceptions were in happy accord and a splendid mission work was going forward "strengthening the things that remain" and reaching out into "the regions beyond" making "the wilderness and desert places to blossom as the rose." As every body knows this fine leadership and good co-operative work went on till our brother, the secretary, had completely exhausted his nervous forces and broken down almost a hopeless wreck.

After a partial recovery from the wreckage of the long continued and strenuous work of the State Board our brother took up evangelistic work for which his early training had peculiarly fitted him and with much of the old fire and success in the prosecution of which he was led providentially into Texas where the last several years of his life has been spent in one or two important pastorates, the district Secretaryship of the A. B. P. Society, and last of all in the field of his earliest love, general Sunday school work in all of which he had the Lord's blessing and continued to learn the fruit of usefulness and success up to his dying day, which occurred, as all know, on the 2nd day of July 1905.

It was on a blessed Sabbath morning and he was making ready to preach the everlasting gospel as he so much delighted to do when the message came without previous notice to "come up higher" when the happy old soldier heard the call, stepped into the chariot and went home.

I don't know how it is with the rest of

you, brethren—Hamberlin, Lomax, Ratliff Gambrell, and the other later noble yoke-fellows, but with me it is a blessed, a glorious thought, well nigh a heavenly realization as I imagine myself sometimes, already in that beatific company of Butt, Gordon, Martin, Pettigrew and Walne, with all the rest, recounting loving memories and praising "Him who loved us and washed us in His own blood" and brought us to dwell forever with himself. Such reflections annihilate time and space, push the stars all out of the way and bring earth and heaven together in the happiest realization of the beatitudes of our Father's ever-blessed and glorious home.

No, sir, heaven is not really far away from any of us. Sometimes it seems otherwise when the burden is heavy and the way is dark, when friends seem cold and distant, when strength seems failing and pain and anguish strain and try the poor old body, but it won't be far long, thank God, when one of these darkling days there will come a snap and a flash and this old world will be gone and heaven with all of its light and blessedness and glory will be here. "I'll suffer on my forehead years till my deliver comes, and wipes away His servants tears and takes His exile home."

To close this paper without a word about the dear loving and trusting woman that helped our brother as a full partner, to achieve such a noble career would be a distinct crime. Dear patient, praying and enduring sister Belle. Her life has been as noble as that of any wife and mother that ever lived and no less successful for the glory of God. She has kept strictly within her own sphere and wrought for the Lord in His own appointed way at home with her children for her husband and for the Lord and for her a fadeless crown awaits. May our ever-blessed God bring all of the consolations of His grace into her heart and life and give to her and her children the full measure of every needed blessing.

I herewith wave a loving salute of tenderest affection and sympathy to dear Ernest, as in his far off field of endeavor for the Master, he hears of and contemplates the sudden going out of the life of the father that he loved so well, and may God make the consecration and success of that blessed life a great inspiration to our noble missionary among that people who like the rising sun are just now beaming upon us of the occident with a hitherto unlooked-for light, and may he aid greatly in shaping their destinies for God and eternal truth.

Lovingly your brother,
J. A. HACKETT.

Changed.

Churches in the Carey Association please take notice that the time of meeting has been changed from Friday before the 1st Sunday in November to Friday before the 4th Sunday in October. Place of meeting—Providence Church, 7 miles from Roxie. Hoping all churches will send delegates. We can and will take care of you. Come!

Yours for service,
W. E. FARR.

August 31,

1905.

The Pulpit.

ITS INSTITUTION AND FUNCTION.

Thou shalt stand before; and if thou take forth the precious from the vile, thou shalt be as my mouth; let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee, for I am with thee, and to deliver thee, saith the Lord. Jer. 15:19, 20.

When the prophet of Israel appealed the suffering cause of truth from earth to Heaven, exclaiming, "It is time for thee to work, for they have made void thy law," the lesson taught was, that there is a point in the progress of human debasement, at which it becomes necessary for God to interpose, in view of his own honor and the welfare of his administration in relation to man. The truth suggested here, is that under circumstances such as surrounded the prophet, it is the duty of the pulpit to interpose and arrest a state of things, whose manifest tendency is to disparage and make void the law of God. Christianity is a Heaven-suggested system. Its attributes are peculiar, and its provisions extraordinary. And this position is not more true of the facts, doctrines and duties, than it is of the persons and agents whose interests and relations are introduced as the subject of disclosure in the Christian Revelation. And among other things that now as ever every minister who performs his duty, and is faithful to his trust is bound not only to be loved and trusted, but to be hated and abused. But when it is remembered how worthless are blessings of the world, how impotent in any final sense is its curses, it matters but little whether the minister be loved or hated. He should do his duty fearlessly, and then appealing his claims to Heaven and posterity await the disclosure of the coming future. It may be true to a large extent that the pulpit is destined to secure the conversion, or seal the perdition of the world. Conformed to the purpose of its institution, it is the grand lever of the world's elevation into its fellowship with God, but degraded by the misdirections of incompetent incumbents, it is annihilating little by little the energies of the church, baffling the benevolence of Heaven, and throwing millions of the human family forward upon ages both of delusion and crime.

(1.) The Christian minister in the pulpit is the messenger and representative of Heaven. For this purpose he is called and sent to the nations. The very terms of his mission send him out, as such and thus accredited, "into all the world." He has revealed to him the will and mind of God concerning man and in the burden of his Revelation he is faithful to announce to all who hear him. He is not at liberty to alter, augment or mutilate his message in any form, or to any extent. He is to guard and dispense with the most sacred and uncompromising jealousy the heaven-

ly treasures of wisdom and knowledge committed to him in trust, for the reformation of his kind. He is God's mouth to man, the messenger of Heaven to an erring world. God's sword is his textbook, his only guide, and so far as principle is concerned, he is a man of one book. And any serious departure from this degrades his character, cancels his mission, and but for the mercy of God, and the operation of other moral causes, would in proportion to his influence, lead his flock into moral and spiritual shipwreck. He only is a true minister of Jesus Christ who consults alike the good of man and the glory of God, so he is to admonish, reprove, rebuke with long suffering and fidelity as a true servant of Jesus Christ. Men called of God have taken upon themselves a most fearful, a most alarming responsibility. Who is sufficient for these things? Ask the ablest ministers. The answer comes back to us, "our sufficiency is of God. God says to every such a watchman, 'If thou give not warning, their blood will I require at thy hands.' Can the unfaithful minister hear this and live? For a Christian minister to be summoned to his final audit, the last great reckoning, with the weight of blood and crime upon his soul, is an idea so fraught with horror, so fatal to hope, we forbear to enlarge upon it. The Scripture assures us that every minister is a watchman on the walls of Zion, and the poet paints his relation well, and his duties and dangers, when with the watchman in his eyes, and on the eve of a conflict with the powers of darkness, he exclaims: In Heaven's high arch above his head, a glorious form appeared, whose left hand bore a flambeau bright, his right a scepter reared; a diadem of purest gold his brow imperial crowned.

And from his throne he thus addressed the watchman on his round: What of the night, what of the night, watchman, what of the night?

The myriad foe, in close array, come on to try their might. A night assault, and if thy trumpet mistake a single sound, I'll hang upon these battlements the watchman on his rounds.

Great God! who uncalled would be such a watchman? How fearful the attitude of the minister. The pulpit is ordained alike for guidance and for warning. Truth in the pulpit should be so presented that its simplicity should charm and its strength sustain. Nor can the ministry want for examples. If they would be known as the true ministers of God, let them imitate Jesus Christ preaching in the synagogues of Galilee, and throughout Jewry. Let them imitate the bold Baptist at the ford of the Jordan and in the wilderness of Bethabara, where he was only known as the reprover of sin and the messenger of grace. Let them imitate his Apostles. With vice and irreligion they were never known to confound even for a moment, but established the throne, reared the altar and founded the church upon the ruins of idolatry and the exter-

mination of crime. In these latter days much of the ministry seems to be losing sight of the great responsibility and magnitude of their calling, and hence manifest a disposition to pander to the wishes of the world and society upon which when one stops to look seriously, there is an unbidden shudder arises in the soul. Let us pray. More anon.

J. J. WALKER.

Glading, Miss., June 1, 1905.

The Preventive Spirit.

Dr. Yates, who spent nearly all his active life as a missionary in China, makes this statement: "I met a literary man of note from Chinkiang, Province. After hearing me preach he came up to me and said, 'I have long been seeking a religion which would satisfy the cravings of my heart, give rest to my disturbed mind and inspire me with cheerful hope for the future. The religion of Jesus seems to meet my case. Can you furnish me with a book which contains all the religion of Jesus?'"

Will any one who may deny the doctrine of the immediate operation of the Holy Spirit in regeneration kindly account for the foregoing—account for the craving heart and disturbed mind of the above mentioned person seeking to be inspired with cheerful hope for the future?

Was not this the work of the Holy Spirit preparing the soil for the seed?

Other foreign missionaries have reported marked instances wherein the heart had been previously prepared to receive the Gospel. The belief of this truth ought to be one of the greatest incentives to foreign missions that we have. Think of it, a chosen people in foreign lands seeking a religion which will satisfy the craving heart, give rest to the disturbed mind and inspire them with cheerful hopes for the future. The fact that there are people in China and elsewhere that accept the Gospel with avidity and are made happy in its acceptance is proof that God is surely preparing them for the reception of the Gospel. Why would He command Christians to send the heathen the Gospel if He did not intend to go before and prepare them to receive it?

J. R. SAMPLE.

Bogue Chitto.

It was a real pleasure to be with Bro. J. P. Hemby in a meeting of several days beginning third Sunday in July. I arrived on Monday and preached until Friday, and have never preached to a more appreciative people. The congregations were large, and the singing was fine every service. Results of the meeting were 22 for baptism and one by letter, with three others who sent word they had made the surrender and would unite with the church later.

I appreciate very much the free-will offering which amounted to \$66.00. God bless pastor and people.

W. E. FARR.

Roxie, Miss.

Church of Meridian.

There has been an encouraging progress in Baptist matters all along the line in East Mississippi, especially in Meridian. Dr. Venable has been pastor of the First church about ten years, succeeding Dr. Bozeman, the eleventh pastor from its organization as Oakley Valley church, in 1839. Its membership is over 600, and besides other work it sustains a missionary in the foreign field, and keeps up a good Sunday School.

Calvary, now Forty-first Avenue church, was constituted 1881—not a branch from the First, which did not favor the movement. It moved to West End in 1892; its first pastor there being Bro. Chas. G. Elliott, the present faithful and efficient pastor of Emmanuel. Bro. W. S. Culpepper recently resigned the pastorate of Forty-first Avenue, and Bro. W. N. Swain has accepted a call to begin October 1st. Unsettled affairs have affected the Sunday School; but renewed confidence and hope is quite apparent.

Highland church was organized 1890, mainly through the influence of Calvary. Its prospects were quite bright till the town was drawn in another direction. Bro. J. C. Cook was the first pastor; partly sustained by the State Board; being succeeded by Bro. R. Farish and L. M. Stone. Depleted by death and removals caused several years suspension of services. In 1904 a remarkable change occurred and the membership increased from eleven to about 30 in four months—now 53.

Bro. and Sister Farish, the writer and Sister A. D. McQueen reestablished a Sunday School at the Highlands in 1903, in the afternoon, and with volunteer help kept it up till the church began regular services. Bro. W. Spencer, having accepted the charge of the church for half his time, preached his first sermon the second Lord's day in January 1905. Then the Sunday School was changed to the morning; and its enrollment is now 79, after suffering loss of two by death and five by removals.

South Side is next in order, being the fourth in number. The outgrowth of workers from Calvary led by Bro. Sid J. Williams, the successful evangelist. This church also was helped by the State Board, being helped to hold its own for several years. Under its present pastor, Bro. W. A. Joffe, it has come well to the front, with a very neat house of worship, and an excellent Sunday School. Bro. C. C. Dunn, with a small, enduring band, held the fort until prosperity dawned.

The Fifteenth Avenue church was practically a branch from the First, located so near Calvary that it later moved to West End with 130 members on its roll, after dismissing 70 to the new church; 20 to the First and 10 to Highlands and South Side. Bro. W. J. Davis became pastor of the new church, and did a grand work, with a first-class Sunday School and an active B. Y. P. U. Bro. C. C. Johnson is the present pastor and has been serving the church

THE BAPTIST

a number of years.

In many things Emmanuel is a model church. It is a unit. Its contributions surpass all the others in proportion to membership. Bro. C. G. Elliott is pastor and faithfully shepherds his flock. The membership, though small, has built an elegant little brick church without calling for outside help. All this, though only something over seven years old—a branch from Forty-first Avenue. Nearly all its male members lead in public prayer and are expected when called on to conduct the meetings, even the youngest.

Seventhly in Georgetown, or Seventh Avenue church. It was at one time helped by the Baptist Union, since by the State Board. It has always had a good Sunday School, and has recently enjoyed a revival under the preaching of Bro. Roper. Miss Mollie Lumley has been its chief promoter; Miss Pearl Welch and Miss Kate Myers faithful assistants. Bro. F. A. Freeman supplies the pulpit. But I must close.

L. A. DUNCAN.

A Mississippi Boy.

Prof. H. A. Vanlandingham, who graduated from Mississippi College some years ago in a class of fourteen and won the gold medal of his class, and went thence to teach in Douglassville College, Ga., the President dying before the close of the first year, he was elected President of the institution which numbered about three hundred pupils, he being less than 22 years old.

He was re-elected at the end of the year with an advance of salary. But declined the position being influenced by his old Greek teacher, Prof. S. C. Mitchell, to go to Georgetown College, Kentucky, and teach at the same time living with Prof. M. and studying German and French privately with him.

He remained here two years, and went thence to Chicago University and took a summer course, went from there to Harvard University, entered the senior class, from which he graduated at the end of the year, and then spent another year in a post graduate course there, graduating with the A. M. degree.

He then went to California where he taught six years in the same institution, spending a portion of his vacations in the University of California. He then accepted the chair of English in Georgetown College, Ky.

He is now spending his summer vacation in Chicago University, and expects to return to his old home in West Point, Mississippi where he will spend the first half of September.

He will then go to Macon, Ga., where he has accepted, and will teach the chair of English in Mercer University. His maternal grandfather, Asa Hearn, was educated in this institution, when it was located at Penfield, Ga., where he had, as schoolmate and special friend, the late Dr. Silvanus Landrum, for whom he afterward named his eldest son, S. L. Hearn now of West Point, Miss.

A. FRIEND.

August 31,

Notice.

The Chickasaw Association is to meet with the Stohewall Baptist church the second of September 1905. We want to say, to remove all fear of yellow fever from the minds of people, who might attend, that the health of the town was never better than now. No danger of coming in contact with the "yellow fear" here.

We have made arrangements to amply entertain all delegates and visitors. We want a full delegation. If you can come send the undersigned your name and we will assign you to a good home.

Very respectfully,

S. B. CULPEPPER,
Chairman Committee on Entertainment.

Two Meetings.

1. Dry Creek in Rankin County.

We began at this place on the 5th Sunday in July, with Bro. Bryan Simmons of Columbia to do the preaching, and for 8 days he very forcibly presented the great truths of the gospel. Bro. Simmons is a lovable Christian character and one of the best young preachers it has been my privilege to hear. The church was greatly revived 14 were added to its membership, 12 by experience and baptism.

2. Concord in the same county.

Here we began on the first Sunday in August. The pastor was assisted by Rev. W. P. Chapman of Newton. Bro. Chapman is a good man and a strong preacher. He had been pastor of this church 15 years and his visit among our people was greatly appreciated. We all love him devotedly. 8 were added to the church by experience and baptism, and I hope that Christians were led to a higher conception of genuine service.

C. E. WELCH, Pastor.

Roxie.

Beginning 5th Sunday in July Bro. T. L. Holcomb of Jackson helped us in a meeting. He is young, but a great preacher. His sermons were plain and convincing and he did a great work while here. We shall not forget him. The meeting resulted in 11 accessions to the church, 9 for baptism, 2 by letter. The church remembered Bro. Holcomb with \$41.85 for his services. God bless him is our prayer.

W. E. FARR.

Roxie, Miss.

Notice.

To the churches of the Copiah county Association: Dear brethren on account of the quarantine from yellow fever, and some other infectious diseases the Ex-Committee has decided to postpone the meeting of the association for one month. As it now stands the association will meet on October 4th, instead of September 6th. By order of the Ex-Committee,

J. A. LEE, Chairman.

1905.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

STATE ORGANIZATION.

President—Arthur Flake, Winona.
Secretary—L. P. Leavell, Jackson.
Treasurer—W. M. Burr, Greenwood.
Editor—J. L. Johnson, Jr., Clinton.
Executive Committee—H. C. Rosamond, Winona; P. I. Lipsey, Clinton; H. L. Watts, Winona; J. E. Byrd, Mt. Olive; J. B. Quin, McComb City, J. N. McMillin, Blue Mountain and the regular officers of the Convention.

District Vice Presidents—R. A. Kimbrough, Tupelo; R. L. Bunyard, Como; S. E. Tull, Kosciusko; J. B. Jacob, Columbus; W. P. Price, Jackson; W. A. Hewitt, Columbia; J. F. Tull, Gallman; E. F. Lyon, Natchez; W. Ray Toombs, Greenville.

Japan Letter.

Last night Mr. Clarke and I had a social evening for the boys belonging to our B. Y. P. U. or Young Men's Meeting here, in our home. We have some very fine young men now, one of whom leaves the first of July for Tokyo to enter the University. He is an exceptionally fine boy—very spiritual and the best educated boy in our church. He is planning a specialty of law or literature at the University, but we are praying that God will turn his heart toward the ministry, for we do so need well educated preachers as well as in the home land. Won't you pray for this boy especially?

Some of the teachers from the Normal and Commercial schools called last night, not knowing of the social on hand, and we invited them to stay. We played games, finch, chessindia, and a bird game something like authors, and all seemed to enjoy it thoroughly. I gave them some organ music and also sang a solo. We served tea and cakes and after conversing pleasantly until nearly eleven o'clock the meeting dispersed.

One of our boys is going to America and is already in Tokyo ready to start. He is also a fine boy. Before he left Mr. Clarke gave him, among other things, a nice Bible and today we had a letter from him in which he says: "I thank you for your kind presents from my deep heart. When I feel lonely, my friend is only the Bible which you gave me." Of course he had a Bible before, being a very earnest Christian, but this was a nicer one.

Pray with us for our boys. They are very dear to us and we are praying that God will call some of them to spread the glad tidings to their own people.

Yours in the work,

LUCIE DANIEL CLARKE.
135 Kyo Machi, Kumamoto, Japan,
July 13th., 1905.

The suggestion has been made oc-

THE BAPTIST.

asionally, that our young people should not maintain a distinct organization, but become merged into the Christian Endeavor movement. The desire for this is perhaps the out-cropping of a liberalistic sentimentalism, or a passion for largeness. The Baptists have a greater reason for distinct organization than any church, and our young people have the same reason. In the minds of some, size seems to be the one measurement of success. It is doubtful if largeness in this would be a desirable consideration. Our State B. Y. P. U. Convention is so large now that no ordinary church building can accommodate those who wish to attend, and if its meetings were held in larger buildings few of the speakers could be heard. It is encouraging to state that the advocates of a merging into the Christian Endeavor are few and far between.—Central Baptist.

Resolutions.

WHEREAS our Heavenly Father in His infinite wisdom has called from among us our sister and fellow laborer, Mrs. Mattie Newer. Be it

Resolved, 1st, That in the death of Sister Newer the Itta Bena Ladies Aid Society of which she was Vice President, has lost one of its most faithful.

We realize that our loss is great but her gain eternal therefore we bow in humble submission to the will of Him who doeth all things well.

2nd. That we extend to the bereaved family our heart-felt sympathy.

3. That, a copy of these be sent to the family, to THE BAPTIST and be spread upon the minutes of the Secretary.

(MRS.) P. L. YOUNG,
(MRS.) W. R. COOPER,
(MRS.) A. S. CROWEEL,
(MRS.) M. LOVE,
Committee.

Meetings in the Churches I Serve.

COMO.

We held song and prayer service every night for one week preceding 3rd Sunday in May, beginning meeting on 3rd Sunday, Dr. T. S. Potts, Memphis, coming to us on Monday following. He remaining with us five days, preaching with great acceptance. The writer baptized 3 at the close of the meeting.

CRENSHAW.

The meeting began 2nd Sunday in July and continued one week—the writer doing the preaching. No visible results. We had many things against us such as the hurry and worry of the crops following the rains, preaching in the school house, etc. Our new church there was about finished—but not furnished at that time. We now have it ready for services and would have held first service last 2nd Sunday had not the writer been detained in a meeting he was then holding for another brother.

LONGTOWN.

Meeting began here 4th Sunday in July and continued over following Sunday. Bro. W. M. Farmer, Como, doing the

preaching. He preached with great acceptance to the people and manifest spirit and power of God. We received one for baptism. Longtown is Bro. Farmer's old home and the church a former charge of his. Bro. Farmer lives here at Como and assures the writer he would like to enter the work regularly as pastor or help in meetings during the summer. The writer would take pleasure in answering any inquiry regarding his securing work.

It was my pleasure to be with Bro. N. F. Metts in two meetings east of here in which 21 were received into the church.

Fraternally,

R. L. BUNYARD.

COMO, Aug. 24th.

Antioch.

On Friday, August 25, we closed a good meeting at Antioch, with Bro. Mahoney, of Vicksburg, doing the preaching. Five accessions for baptism. I make my last trip third Sunday in September; then for Louisville.

Truly,

T. L. HOLCOMB.

Jackson, Miss.

Meetings.

CHALYBEATE.

This church is in Tippah County. The meeting begun 4th. Sunday in July, and continued eight days. Two were received by letter and nine were baptized. Bro. T. A. J. Beasley assisted the pastor.

TULA.

This church is in Lafayette County, and fifteen miles from Oxford. The meeting here begun 5th. Sunday in July, and continued eight days. Immense crowds were present at both morning and evening services. Such order and eager listening to the gospel, one seldom sees. Some professions of faith, but no additions to the church. Why not? This was a result that we cannot explain. We do not have to. I said there were no additions. I meant there were none by baptism. Two were received by letter. Bro. Beasley assisted me here also. One seldom hears better preaching than he did.

BIG SPRINGS.

This church is in Yalobusha County, six miles west of Water Valley. Meeting begun 2nd. Sunday in Aug., and continued ten days. Had Bro. J. L. Low, of Water Valley with me from Tuesday on through the meeting. If any one thinks Low does not know how to preach and work too, they are very much mistaken.

Thirty-six received for baptism, seven received by letter and one restored; total forty-four.

I begin a meeting at Spring Hill, near Oakland next Sunday (4th. Sunday) and am expecting to be assisted by Bro. Sherman, pastor La Belle Place, Baptist Church, Memphis.

W. I. HARGIS.

Columbus Association.

On account of the fever epidemic, the meeting of this Association has been postponed until Friday before the 2nd. Sunday in November 1905.

J. W. DEUPREE, Moderator.
Brooksville, Miss., Aug. 24th., 1905.

THE HOME.

God Our Strength.

Man, in his weakness, needs a stronger stay
Than fellow men, the holiest and the best,
And yet we turn to them from day to day,
As if in their spirits could find rest.

Gently entwined childish hands that cling
To such inadequate supports as these,
And shelter beneath Thy heavenly wing,
Till we have learned to walk alone with ease.

Help us, O Lord, with patient love to bear
Each other's burdens, to suffer with true meekness,
Help us each other's joys to share,
But let us lean on Thee alone in weakness.

Newangled Schools.

They taught him to hush and they taught him
how to sing,
And how to make a basket out of variegated string,
And how to fold a paper so he wouldn't hurt his
thumb;
They taught a lot to Bertie, but he
couldn't
do a
sum.

They taught him how to mold the head of Hercules
in clay,
And how to tell the difference 'twixt the bluebird and
the jay,
And how to sketch a horse in a little picture frame,
But strangely they forgot to teach him
how to
spell his
name.

Now, Bertie's pet was Franky, and he went one day
to find
What 'twas they did that made his son so back-
ward in the mind.
"I don't want Bertie wrecked," he cried, his tempter
far from kind;
"I want him educated," so he
took him
out of
school.

A story is told of a man promising a publisher that on a certain day he would pay his subscription to the paper. "If not," added the subscriber, "you'll know I'm dead." The day arrived, the bill wasn't paid, and the next issue contained an obituary notice regarding the delinquent. Of course, the man was very angry, and due apology had to be made, but since then one man in the world has seen to it that his subscription to the paper is kept promptly paid.

With great truth Mr. Beecher once said that the chief objection to the stage is that it awakens emotions that have no real object on which to expend themselves, and thus weakens the power to sympathize with genuine suffering. A man will weep over the imaginary sorrows of a stage heroine, he will, and then go out and kick a beggar into the gutter. Sympathy with real distress has no such dulling effect. It is deepened and sweetened by contact with suffering.

What Heaven Is.

A mother in bitter grief bending over her dying child was trying to soothe it by talking about heaven. She spoke of the glory there, of the brightness glowing all around, of the shining coun-

tenances of the holy angels; but presently a little voice stopped her, saying: "Should not like to be there, mother, for the light hurts my eyes."

Then she changed the subject of her description, and spoke of the songs above, of the harpers harping on their golden harps, of the voices as the sound of many waters, of the new song which they sang before the throne; but the child said: "Mother, I cannot bear any noise."

Grieved and disappointed at her failure to speak words of comfort, she took the little one from its restless bed, and enfolded it in her arms with all the tenderness of a mother's love. Then, as the little sufferer lay there, near to all it loved best in the world, this whisper came: "Mother, if heaven is like this, may Jesus take me there?"—Archdeacon Sinclair.

The Baby.

The amount the baby learns during the first twelve months of its life is simply amazing. The development of little children during the first five years, when systematically watched and accurately tabulated, shows results that would be incredible if they were not vouched for by conscientious observers. The nursery period is absorbing. To the young mother it is filled with anxiety, everything being new to her, and her constant fear being lest she shall make some fatal mistake. First babies therefore come in for a good deal more discipline than falls to the lot of the fourth, fifth and sixth child, if there happen to be so many in an American home. People with large families appreciate the value of a little wholesome neglect. The mother of seven is conveniently blind to passing gusts of temper or trivial misdeemeanors which occasion great solicitude to the mother of one, who is like the poor, distraught hen with a single chick.—Mrs. Sangster in Woman's Home Companion for September.

Perplexities

Christianity alone is "pure religion;" the New Testament is its chart. It is the world's only hope. Marvelous are its teachings; yet the essence of simplicity. Hence the gospel is so plain, even "the wayfaring man, though a fool, need not err therein." Yet there are scholars who mystify the Word, and some that slight its requirements. These things are perplexing to the honest seeker after the truth, regardless of those who fail to declare "the whole counsel of God," cannot with safety be received.

Salvation is the gift of God, we know, and Jesus says: "Not as the world giveth, give I unto you." See John 11:28. It is ours, and now comes the injunction: "Work out your own salvation, with fear and trembling," etc. Judgment is to be passed "according to the deeds done in the body"—in rewards, or in loss thereof. Works have nothing to do with securing salvation—they are or should be the results. The short coming of professing disciples in this respect causes great per-

plexity, and is a serious hindrance to the gospel.

Man's first sin was disobedience in commission, the second in disobedience by omission, the third in procrastination. From the beginning he has been trying to have his own way, and wander from God. He wants to honor himself and help in his salvation by good deeds and curtailment of evil without acknowledgement of sin. Out of this, it appears, grows the dependence upon forms and ceremonies, and a leaning back upon Judaism and the Old Testament Scriptures. This is perplexing; for it is written "we are not under law, but under grace"—as "By grace we are saved through faith."

The old Testament Scriptures are referred to by Paul as, "inspired of God, and are profitable" for correction, instruction in righteousness, etc.; but the New Testament contains the Word of God. This, Timothy was to preach; the new covenant; the old being set aside, so to speak. Now if the ceremonials, officials and ten commandments are the obligations of Christianity, we are put back under the law, and Christ is not our salvation. If we accept, "for doctrines, the commandments of men, we are in danger of serious perplexities."

A brighter day is dawning; there is a growing disposition to study the Word. This draws Christians nearer together and together in unity of belief. Possibly the Apostle was looking forward to this state of things when he exclaimed that he was "perplexed but not forsaken;" for God will bring the right to pass.

L. A. DUNCAN.

Society Hill.

On Aug. 14th, I began a meeting with Bro. L. D. Posey at Society Hill, Lawrence County. It continued seven days. This is my old home church, having been baptized into her membership just twenty years ago; and it was a rare pleasure to preach to those whom I had known from my infancy. The spirit made himself felt in the first service. Christians seemed willing to yield themselves to his guidance and let him work in them to will and to do. With one accord mothers and fathers tarried "at Jerusalem" in prayer and supplication for the salvation of their boys and girls. The blessing came. The Lord added to the church daily until the number reached 44, 36 of whom for baptism, 4 restored 4 by letter. The most remarkable feature of the meeting was that Christians realized that the work was not of man nor men, but of God. Young Christians, when the Spirit got hold of them, came to the front willingly and gladly and took active part in prayer services.

Bro. L. D. Posey has been pastor of this church four years, during which time he has been tried in the fire and found to be pure gold. He has the distinction of having been arrested in his pulpit here little more than a year ago. Since that time 100 have been added to the membership of this church; 85 for baptism. I know of no church, either city or country church, with greater possibilities in her young people, splendid young men and noble young women. I pray the Lord of the harvest that some of them shall be sent forth as laborers. With a membership now of about 400, they will soon call Bro. Posey for half time.

I was agreeably surprised at the close of the meeting when I was handed a free will offering of \$102.20.

M. O. PATTERSON.

Warwick and Stratford.

Our party left Oxford on the p. m. train and at sundown we landed at Warwick, in the pronunciation of which you substitute an 'r' for the middle 'w.' This city is renowned for its old Warwick Castle possibly the finest specimen of, as also the best preserved castle in England. It dates back one thousand years in some of its walls and enclosures. The approach to it is a drive and walk way dug down to an easy gradient through solid rock from 4 to 20 feet. This leads to the drawbridge under the clock tower where can be seen hanging from above the gateway the portcullis. The drawbridge is over a moat which as occasion required in Feudal days was filled with water from the Avon. The towers are wonderful specimens of lofty masonry standing out as protections against all attack from hostile lords in the days of old. The present Earl and his family live here some six months of the year, and entertain in much grandeur what we would call house parties. The interior is open to visitors in their absence and is quite lavish in all its appointments. We were shown a suite of rooms on the ground floor, known as the cedar room, the red room and the great hall and the dining room. The great hall is filled with memories of the far distant past in the old armor, ancient arms, guns, pistols and swords and cutlasses with a porridge pot not unlike the old wash pots of a later day. The cedar room presents some beautiful hand-carved panels on the walls and is in itself quite a picture gallery of the old masters, while overhead is the exquisitely ornamented ceiling.

Looking on these thick walls and magnificent towers and costly furnishing my mind with sudden flight asked why all this? and by whose labor? The embattled walls tell the story of war and bloodshed, of lord and tenant, of taxes and oppression all vividly manifest in the writings of Scott. Five miles away are the ruins of Kenilworth made famous by the same author in his great novel of that name intended to present a moving picture of the times of Queen Elizabeth, the virgin queen of England. The thick walls and high embattled towers are in ruins, but enough is left to give some idea of the grandeur of this huge castle, as well as its terrors in the deep prisons where shut away from all light and pure air unhappy prisoners wore away their lives in dark cells to salute the vengeance or gratify the revenge of wicked men in high places. Eleven miles away from Warwick is Stratford on Avon the birthplace and home of Shakespeare as also the place of his burial. We made the trip on trolley cars in a drive of near two hours. The name of this great man gives to a flourishing, well-kept little city its only right to the world-wide notice that is accorded it. We go to the cottage first where he wooed and won the gentle Ann Hathaway. This remains the same today as when the love-lorn swain sat on the bench by her side in front of the great fireplace and did as so

many others have done, saying silly nothings sandwiched with many a noble word that made the life of the two in after years flow together in happy accord. The furniture that was then in use is still to be seen though of course not on duty now. In one room a bed richly carved is well preserved.

The cottage is a narrow one-story house with rooms in the attic directly under the thatched roof, three rooms below, and built with the end next to the street in the midst of rose bushes and shrubbery; vines and flowers, a charming little home-like place. Little girls and wee tots meet us with a sprig of lavender and evergreen and without naming price offer it for anything we are willing to pay, a memento of the Hathaway home.

Back in the town is the house in which the poet dramatist was born in a much more pretentious house of 16 rooms with gables let into the roof. One of these is pointed out as the birth room directly over the main entrance and reached by a flight of rough steps. The other rooms in which he did his work are now filled with objects of interest connected with the times of the writer, such as portraits, books, manuscripts and pictures. In another part of the town is the Guild Chapel and old Grammar School building, and not far away is the Holy Trinity Church, with its graveyard both outside and inside, and among those whose remains are interred within are those of the immortal Shakespeare, and above his tomb on a slab are carved the words which he himself wrote and which have served the purpose he intended.

"Good friend, for Jesus sake forbear
To dig the dust enclosed here
Blessed be ye man yt spares the stones
And curst be he yt moves my bones."

By his sleeping dust was buried also the body of his wife, that of their only child, Mrs. Hall.

As we returned in the p. m. to Warwick we passed a lordly mansion in the midst of a great estate where was a magnificent park with a herd of deer grazing under the great trees. Our driver stops to tell us that this is the home of Lord Lucy, that it was here that Shakespeare stole a deer, when he was discovered in the very act, that here is where he ran across the road and leaped the tumble down bars which were so arranged as to fall easily with the touch of the hand as one of the party showed us. He thought as the driver said that where were so many deer the owner might afford to divide with the common folks and not because of any desire on his part to be dishonest. But these scenes of Stratford must be left behind and so we hasten to our hotel. The Woolpack, where a good supper is waiting, for as Meredith wrote in true, if not in grand climax, "He may do without books. But civilized man cannot do without cooks."

A. V. ROWE.

FREE TUITION TO ALL in the MOST EXCELLENT institution, Harris Business College, Jackson, Miss.

A Church Organized.

On Sunday, Aug. 6, 4:30 p. m. a number of the people in and about Newhaven, Miss., met on the shady side of a house for the purpose of organizing a Baptist church. R. Drummond was chosen moderator pro tem., and F. L. Riley secretary pro tem.

After the reading of some Scripture by the moderator and some remarks on the nature and purpose of a church, thirty-three letters were presented from six churches. After they were read by the secretary, on motion they declared themselves to be a Missionary Baptist church, to be known as the new Hebron Baptist church. They adopted a church covenant and articles of faith, and voted to ask admission to the Lawrence county association.

This young church in a new town has quite an undertaking before them. They will have to build a house before they can have regular service. There is not a house in the town that can be had to worship in.

I ask for the sympathy and help of the stranger and more fortunate churches toward this young daughter in Zion.

R. DRUMMOND

New Salem Church Greatly Revived.

Rev. W. E. Farr of Roxie doing the preaching. Bro. Farr preached with great power throughout the six days. The entire church was reached and lifted upon higher plains of Christian living. The congregation very large each day. At the close I baptized 18—also received 3 by letter. Sister Farr accompanied her husband. She also aided in the good work in many ways. When we had pronounced the benediction at the water's edge. My heart did indeed rejoice, when I saw men and women shaking hands and saying, I am going to live nearer my God than ever before, and such was the feeling and determination of all. May God continue to bless Bro. Farr as he goes telling of Jesus and his love.

H. R. HOLCOMB.

Spiritual Revival in Holly Springs Baptist Church.

Holly Springs Church is ten miles east of Brookhaven Miss. This meeting began 1st Sunday in July. Pastor doing the preaching until Monday noon, when the writer reached them, holding two services each day until Friday noon. We believe, as they all expressed, that a blessing came to each and every one. Fifteen joined that noble band of Christian workers, eight of whom for baptism. Bro. Webber is doing a grand work in that section, supported by Christian men and women who are enjoying the old-time religion.

H. R. HOLCOMB.

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T. J. BAILLY, EDITOR AND MANAGER.

H. F. SPRUELLS, ASSOCIATE EDITOR.

When your time is out, if you do not wish paper continued, drop it in a box. It is expected that all arrangements will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Editorial.

Why Send Your Son to Mississippi College?

In these days of much preaching and moralizing there is indulged much platitudes which is accepted on the face of it for far more than its real value. Out of this fact grows the delusion that because a subject is much talked of it thereby becomes a saying in vogue, and so goes at a value worthless.

In discussing the question before us we make bold to state that what we shall say, though often repeated, is not of trivial weight nor idle gossip, but involves the destinies of our churches, our citizens, and our State; for upon the right development of character depends the welfare of all institutions, social, civil and religious. Now we unreservedly affirm that Mississippi College has always stood and still stands for the upbuilding of character, which should be the supreme end of all home training and school work.

If we were looking around in search of a school at which to educate our sons we would take into careful consideration

THE CHARACTER OF THE WORK DONE.

It would be a waste of time and space to discuss this division of our subject, for we have only to refer our readers to the many hundreds of former students all over this State, as well as other states, who are so nobly meeting and discharging the responsibilities of citizenship in the communities in which they have cast their fortunes. It is said that, "wherever you find a Mississippi College man you find a man on the right side of every moral question."

It would be inconsistent to pass further into our subject before considering

THE CHARACTER OF THE TEACHERS

Employed to preside over the destinies of the College. The teacher should be

equipped with an honesty of purpose, an appreciation of the value of thoroughness, and a knowledge of the extent to which it is well to carry the work. When it is taken into consideration that the Board of Trustees is composed of twenty-seven of the best men of the laity and ministry that can be chosen from the consecrated hosts of our great State Convention, it goes without saying that the Faculty is chosen from men of sincere purpose and devoted lives. When it is considered that men of this high quality compose the Faculty it is but natural to suppose that they are able to inspire somewhat the same spirit in their students. With Faculty and students thoroughly inspired with the purposes of the work it follows as surely as "night follows day" that thorough work will crown all their efforts, and that the work will be extended to that stage of character-formation which is necessary to guarantee correct thinking, noble doing, and rational living. In noting these facts, it is clearly seen that scholarship, while an absolute necessity, is by no means the only requirement in a teacher. The true teacher is the man or woman consecrated to the service of humanity, and through humanity to the glory of God. So it follows that upon the character of our teachers largely depends

THE CHARACTER OF OUR CITIZENSHIP.

No civilization can rise higher than the conception of life entertained by the people, nor will this conception vary much from that held by the teachers of the land. It should therefore be the aim of every teacher to see to it that the students be instructed in the right ideals of citizenship, for out of this grows that true patriotism, which not only includes love and defense of native land, but reaches far out beyond earthly conceptions and embraces the very Kingdom of God, for of what is God's Kingdom composed if not of the redeemed of the earthly kingdoms? But the character of citizenship determines

THE CHARACTER OF GOVERNMENT.

As the citizens rise no higher in their practical life than the ideals fostered and taught by the schools so the government of a people always corresponds practically to the ideals entertained by the citizens for whom the government exists. Interpreting the words of Isaiah in the light of the body giving character to the head, we too may say "as with the people so with the priest." The strength of a government, therefore, consists in the attachment which the people cherish for it, inspired by an altruism as broad and far-reaching as is the extent of humanity's domain, and upon this spirit depends

THE CHARACTER OF THE EARTHLY LIFE.

The person who realizes that "this life is but the first chapter of a brilliant series" appreciates much that the degree of brilliancy accompanying the series must result from the clearness of his conception and the intensities of his activities, all of whose faculties he will marshal and summon to the theatre of earnest action and rest in the precious promise of the Master,

"I am come a light into the world that whosoever believeth on me should not abide in darkness."

Knowing as we do that these are some of the lofty ideals for which Mississippi College stands, we earnestly urge every Baptist boy or young man who contemplates taking a college course to arrange to be educated at this noble institution.

The Postponement.

As announced by Dr. Lowrey in another place in this issue the College will not open until Oct. 4. This is four weeks later than the College was scheduled to open. Will all those who have been arranging to attend the coming session suffer just a word of exhortation? Do not allow the delay in opening to dampen your ardor for the session's work in the least, but hold steadily to your purpose to put in a full session and to do the best session's work you have ever done. The management of the College are not alarmed, but thought it prudent to defer the opening 30 days. This will still be nearly as early as Colleges generally are opening. Millsaps College will not open till the 20, even if it opens on the date announced, and it may postpone. Let all the friends of the College rally around her in their sympathies and efforts. We can yet have a full session, and one of the best in our history, if every friend will do his best. We need to urge every young man to stand firm in his purpose to attend our College this session; notwithstanding the small difficulties. Let every man of us do our level best, and all will come out right.

It is a matter of rejoicing that the great war between Japan and Russia is now over, the plenipotentiaries of these governments having agreed upon the terms of peace. Many of us are disappointed that Japan got so little of what she at first demanded and what most disinterested persons think just, but possibly peace on almost any terms may be preferable to a continuation of bloodshed on so large a scale. But a thing that is not settled on right principles is not permanently settled. The two main items that Japan asked were ruled out, viz: Nearly a billion of dollars as indemnity and the possession of the Island of Sakhalin. Also the demand for a curtailment of Russian naval operations in certain waters and possession of all the interned war vessels was rejected. But let all rejoice that the battle-scarred veterans from both armies can now return to their loved ones and civic life again.

Rev. Martin Ball received quite a severe shock from lightning on last Friday afternoon. He was in the country at Mission aiding Rev. B. G. Haman in a meeting. He was sitting in the home of Bro. Jim Thompson when he received the shock, we hope for his speedy recovery.

The associate editor will supply for Flora Church twice a month until a settled pastor can be secured.

MISCELLANEA.

In the recent meeting held at Union Church by Rev. J. E. Thigpen 6 members were received by baptism.

United States Senator Carmack will speak on "Education" at the opening of Southwestern Baptist University, Sept. 5.

The meeting at Lodi, in which Rev. Martin Ball assisted Pastor T. H. Wilson, resulted in 14 additions to the church.

"Piety is not so much the performance of actions strictly spiritual as the having spiritual motives in all our actions."—R. Fuller.

H. M. Long, once of Mississippi, leaves Newport, Ark., and becomes pastor at Newton, Ala., October 1, and will give all his time to that field.

Rev. B. A. McCullough assisted Pastor S. C. Gordon in a meeting at Leesburg, Rankin Co. The church was greatly revived and received 6 new numbers.

Baptist Young people of England have raised funds to build and equip for the Baptist Missionary Society the finest steamer that has been put on the Congo.

Russell H. Conwell, D. D., during the 40 years he has been on the platform, has given over \$250,000 from his lecture fees for the education of poor students.

Rev. I. P. Trotter, pastor of First Church, Hattiesburg, left Tuesday for Monteval, where he will spend his vacation of one month.

This is far in excess of anything that we have done heretofore, yet the offerings did not average one dollar per member. We can, we should, we must do better.

It is said that Rev. C. W. Daniel of First Church, Covington, Ky., will accept the invitation to the pastorate of the First Church in Fort Worth and enter his new field September 1.

The associated press is authority for the statement that the M. E. Church at Bellefontaine, Ohio, will ask the removal of their pastor because he preaches politics in the pulpit and called Governor Herrick a monkey.

Rev. J. W. Gillon resigned the pastorate of Broadway Baptist Church, Fort Worth, went away with a colony from that church, which was organized as the Second Baptist Church of that city, and became its pastor.

The Baptist Church in Natchez endeavored to bring Rev. E. S. Pool back to his native State and settle him as pastor in that city, but he has decided to remain at Athens, Texas—at least for awhile.

Rudyard Kipling's Lest We Forget has been included in the new Methodist hymnal, and the New York Evening Post suggests that it will always be appropriate just before the offertory—as it is now the fashion to call it.—Ex.

In a union meeting at Terrell, Texas, the greater number of the 176 converts were baptized by W. B. Kindall, pastor of the Baptist Church, and son of an elect lady whom J. G., his father, took away from Verona, Miss.

Rev. J. A. Lee has resigned at Wesson to take effect Nov. 1. His plans are to move to Clinton and serve churches that may desire his service. He is a good preacher and churches needing pastors would do well to correspond with him.

Dr. A. C. Barron, pastor of Tyron St. Baptist Church, Charlotte, N. C., preached his last sermon in Paris, France, on his return from the Baptist World Conference, and died August 19, at the home of his daughter in Somerset, Va.

J. J. Minchin, a ministerial student from Brazil in Baylor University, has written an interesting pamphlet entitled, "Description of my Native Land, Brazil." He who buys the pamphlet will get information and help a worthy student.

Pastor J. P. Harrington has just closed a good meeting at Bethesda in which the church was greatly revived and 18 additions made to its membership—3 by letter and 15 by baptism. He began his meeting Lord's day, Aug. 27, at Terry.

It is said that Mr. Rockefeller's gift of \$10,000,000 to the General Education Board for the aid of educational institutions will not be distributed until the fall of 1906, and that in the meantime the directors will be formulating comprehensive plans of action.

A woman looking on Holman Hunt's famous picture, "The Light of the World," when it was on exhibition in Montreal, said: "The Christ of the picture is not the Christ of the Roman Catholic Church. He never knocks at the door of our heart. It is for us to knock at his door."

Some weeks since a Baptist drummer from New Bern was heard to say to his pastor, as they walked home from church on Sunday night: "I always pray for you every night, when I kneel to ask God's blessings upon my family and for success in business next day." How refreshing to hear such a remark from a drummer. There are many of God's chosen on the road.—Biblical Recorder.

An esteemed brother much interested in law and order sends us a strong document in the form of a charge to the grand jury at Meridian by Judge Cochran. It is indeed a strong plea for the enforcement of the law, and we would be glad to give it to our readers in full, and would do so but for its great length. The Judge sweeps the entire gamut of violations of the laws of our land and condemns them in no uncertain words. Let all the good people come to his aid in the enforcement of law.

Blue Mountain Female College has postponed the opening of the coming session until September 27th. While all the room in the boarding department has been engaged for quite awhile and many girls have been notified that they could not get places for which they asked, there will probably be quite a number of withdrawals on account of the yellow fever in Louisiana and on the Mississippi Coast, and several girls may yet get places in this excellent school that is so much of the time "full to overflowing."

Postponement.

Owing to the presence of yellow fever in Louisiana and on the Mississippi Coast, the opening of Mississippi College will not take place until Wednesday, Oct., 4.

W. T. LOWREY, Pres.

Cedar Bluff, Miss.

I have just returned from conducting a series of meetings with the Greensboro and Mt. Pisgah churches in Webster and Choctaw counties. We had about twenty-five professions and about fifteen additions to the churches. The presence of the Holy Ghost was manifest. We were much hindered on account of rain and sickness. But notwithstanding the bad weather and much sickness we had very good meetings. I was glad to be with these people, and I trust and pray that the Lord may bless them in many ways.

One thing many of our Mississippi rural districts needs is an awakening along educational and religious lines. They may have religion, but religion alone without the proper guidance and instruction cannot bring the best results. The difficulty may lie largely with the pastors who have failed to instruct their people in regard to their duty along educational, missionary, and religious development lines. We need men who can see and teach the world to see that the application of steam, electricity, and mechanism have not power to reach our hearts, that railroads and ocean purveyors and telegraphs and mines of gold and silver do not touch our souls.

We need a mighty revival of moral and religious education, of exact conscientiousness, of Christian brotherliness, of the development of the Christian graces, of political integrity, of religious tolerance, of gracious benevolence.

Yours Fraternally,

E. C. NEWBERN.

My Work.

I was assisted by J. O. Buckley in my meeting, at Poplar Springs, and Egan. Both meetings were very good. Churches revived. Eight accessions. People in love with Bro. B.

At Pleasant Hill I was helped by Rev. J. H. Lane, of Magnolia, and also at Liberty. Bro. Lane did the preaching for me, which was well received. Bro. Lane seeks to strengthen the church and pastor; ten accessions at Liberty.

I have been in the ministry thirty years. Have pastored seventeen churches all from my home in Simpson county. Haven't gone over 18 miles except to two of them. Have had eight meeting houses built and am now planning to build another.

God bless the hard-worked editor of THE BAPTIST.

J. C. BUCKLEY.

Schley, Miss., Aug. 25, 1905.

FREE TUITION TO ALL in the MOST EXCELLENT institution, Parris Business College, Jackson, Miss.

WOMAN'S WORK.

Mrs. JULIA JOHNSON, Editor.
P. O. Box 100, Boston, Mass.
[Direct all communications for this department to Mrs. Johnson.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Programs are suggestive. The introduction of new features, selection of additional hymns, suggestions of prayer, etc., are left with the Society.

Program.

September 1905.

Subject: Herald of the Cross in Home Lands.

1. A beautiful message: I Cor., 15:58. What joy to know that nothing done for God is in vain, but the smallest service abideth forever. What encouragement that in Christ's earthly ministry there were so many "little things!"
 2. Hymn: "I Give My Life for Thee."
 3. Prayer: That the power of the cross, the fullness of God's love may take possession of the present.
 4. Blackboard talk: See diagram.
 5. Home Mission: 718 were supported in whole or in part last year through the Home Board. These baptized 10,551, paid 1,551 visits, organized 539 Sunday schools and received as total church additions 10,570.
 6. Seed thou sow: The longer the lever, the more power. Is there anywhere such a lever as prayer, reaching from earth to heaven? Pray for those on frontier fields, in mountain sections, and throughout our South-land and Cuba enduring "all things" for Christ's sake.
 7. Short talks on Paul as a Great Missionary Example: (a) His call (b) His Methods; (c) The Spirit of His Success.
 8. Some Reasons for maintaining Home Missions: (See September Home Field.)
 9. Leaflet: "Lengthen Your Cords and Strengthen Your Stakes," as Applied to Mountain Schools, by Annie W. Armstrong.
 10. A Basket of Summer Fruits: Members in turn giving some one thing observed, experienced, read, or heard, during the summer months in connection with Home Missions, showing needs or encouragement.
- "Lead kindly Light, amid the encircling gloom,
Lead thou me on:
The night is dark and I am far from home,
Lead thou me on;
Keep thou my feet, I do not ask to see
The distant scene, one step enough for me."
—Bishop Newman.

In the last issue mention was whom he led out through paths difficult and dangerous, into the work which he would have them to do. Matthew T. Yates was one of those into whose heart is burned the impulse to go forth among the benighted heathen, and tell them of God and his salvation. He was born in North

Carolina, January 1819. His early education was acquired in an "old field school house," and when the purpose came to gain further knowledge, he must needs sell his horse, the only property possessed in order to attend an academy. Afterwards he was permitted to enjoy other advantages and about 1847 went out as a missionary to China under the auspices of the Southern Board.

During the war between the States when missionaries were cut off from the permissive help of their Southern brethren, Mr. Yates was able to secure a lucrative position as translator among the Chinese nobility. Thus did he maintain his missionary work at Shanghai, during that period of war and when peace was restored in his native land he continued to use a large portion of his private means in the improvement of the mission property. Mr. Yates and his noble wife were permitted to labor in China for more than forty years, and their brethren in Shanghai, who are reaping where they sowed, rise up and call them blessed.

CHENCHOW, HONAN, CHINA, JAN. 31, 1905.

My DEAR MISS ARMSTRONG:—

Thank you so much for your kind remembrance at New Year. "Pray while you work" is what I need to do continually because I cannot give God's message to these women and children except I do it prayerfully.

These first months I have tried to talk with all who come at all hours of the day, but now we are all well enough known for me to have regular days for women to come, and I can have meetings for them. This will not tax my strength so severely and I trust will accomplish more good. Next month I hope to have a Christian Chinese woman who will be a great help.

Next Saturday will be Chinese New Year. The greatest event of the year. This month I have had very few women because all are busy with their preparations. Every member of the family must have a new garment where it can be afforded; and food enough to last a month must be laid by.

This week we have had a dust storm which surpassed anything I ever saw. For nearly twenty-four hours its fury continued. Sand covered everything in the house and outside drifted like Pennsylvania snow used to do. Fortunately a snow storm followed and cleared the atmosphere.

We are experiencing some of the trials of living in rented na-

tive houses, but trust we will come through safely. The work is very encouraging. There are two men who so far seem to be sincere believers.

Praying on your Father's richest blessing on you in your great labor of love.

Sincerely yours,
IDA C. LAWTON.

Place and Time of Meetings of Associations in 1905.

Tippah—Flat Rock, 5 miles west Blue Mountain, Wednesday August 30th.
Chickasaw—Stonewall, Saturday, September 2nd.

Sunflower—Lula Baptist Church, Tuesday September 5th.

Zion—New Liberty, Montgomery County, September 9th.

Oxford—Good Hope, Wednesday, September 6th.

Columbus—Scooba, Friday, September 8th.

Pearl River—Antioch, 7 miles west of Columbia, Saturday September 9th.

Copiah County—Damascus, 1 mile north of Hazlehurst, I. C. Railroad, Friday, September 9th.

Judson—Oak Hill, 3 miles southeast Verona, Tuesday September 12th.

Chickasaw—Shiloh Church, Tuesday September 12th.

Tishomingo—White Oak Church Prentiss County, Tuesday September 12th.

Calhoun—Midway Church, 3 miles South Vardaman, Calhoun County, Wednesday, September 13th.

Strong River—Clear Branch Church, Rankin County, 6 miles east Terry, I. C. Railroad, Friday September 15.

Tallahatchie—County Line Church 4 miles south of Ovetts west Boguhome, Saturday, Sept 16th.

Mt. Pisgah—Union church, Scott County near Harpersville, Saturday September 16th.

Union—Brushy Fork church, near Hermanville, Copiah County, Thursday September 21st.

Yazoo—Pleasant Ridge, 4 miles north of Owens, Lexington Br. I. C. Railroad, September 26th.

Rankin County—Mt. Pisgah church, Pisgah, Tuesday September 26th.

West Judson—Zion church, 12 miles west of Verona M. & O. Railroad Tuesday, September 29th.

Lebanon—Columbia Street Church, Hattiesburg, Wednesday October 20th.

Liberty—Antioch Baptist Church Saturday September 30th.

Okibbeha—Liberty, Kemper County, 25 miles north Meridan, Saturday, September 30th (?)

Chester—Self Creek, 8 miles South Maben, 10 miles North Sturges, 12 miles west Starkville Saturday September 30th.

Deer Creek Association—Ruleville, Tuesday October 3rd.

Yalobusha—Charleston, 10 miles west Oakland, Thursday October 3rd.

Pearl Leaf—New Hope Jr. Baptist church, Wednesday October 4th.

Hobok chitto—Harmony church 7 miles east Picayune Wednesday October 4th.

Central—Flora Y. & M. Valley Railroad, Thursday, October 5.

Mississippi—East Fork, 5 miles from

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My Index to lamps and their chimneys tells all about lamps and lamp-chimneys. I will gladly mail it free to all who take the trouble of writing for it. Address

MACBETH, Pittsburgh.

Robinson, Liberty-White Railroad Thursday October 5th.

Louisville—Mt. Pleasant 1 mile east of Handle, Friday October 6th.

Pearl Valley—New Mars Hill church, Friday October 6th.

Magee's Creek—Line Creek church, Tangipahoa Parish La., 5 miles west Osyka, Saturday October 7th.

Aberdeen—Ponticola, 7 miles west of Shannon, M. & O. R. R., Tuesday, October 10th.

New Liberty—Mt. Carmel 12 miles north of Raleigh, Wednesday, October 11th.

Coldwater—Holly Springs, on I. C. & Frisco Roads, Wednesday, October 11th.

Lincoln County—Arlington Church 6 miles west Bogue Chitto, Friday October 13th.

Sipsey—Mt. Zion church 3 miles south of Smithville, Friday, October 13th.

Kosciusko—Ethel, Aberdeen Branch I. C. Railroad 9 miles east Kosciusko, Friday October 13th.

Tombigbee—New Home Church, 10 miles east of Fulton, Itawamba County, Saturday October 14th.

Lauderdale—Salem church, Friday October 14th.

Hopewell—Homewood church, 9 miles south of Forest, Saturday October 14th.

Choctaw—Concord Church, Noxubee County, Saturday, October 14th.

Lawrence County—Bethany, 1 1/2 mile south of Prentiss, M. C. R. R. Tuesday October 17th.

Trinity—Arbor Grove, 6 miles southeast Houston, Wednesday, October 18th.

Bay Springs—Liberty Church, Jasper County Wednesday, October 18th.

Bogue Chitto—Magnolia, I. C. R. R., Thursday, October 19th.

Harmony—Camden church, Madison County, Friday, October 20th.

Carey—Providence Church 8 miles east of Roxie, Saturday, October 20th.

South Mississippi—Amite River church Saturday October 21st.

Red Creek, time and place unknown.

Ebenezer, time and place unknown.

Gulf Coast, time and place unknown.

Leaf River, time and place unknown.

Salem, time and place unknown.

Bethel, time and place unknown.

NOTE—It will be appreciated if those who know will write us the time and place of associational meetings not given. Also write us of any incorrect dates on places.

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Little Martha Lou, the only daughter of Bro. T. R. Paden, passed quietly away Aug. 24th, after a short attack with typhoid, which developed into diphtheria. She was 2 years 10 months and 26 days old, just the age to be interesting to many winning ways. It was the woman's privilege to have been in this sweet Christian home just a few weeks ago. Martha Lou was the light of the household; bright, sweet and lovable, she endeared herself to all who knew her. The Lord had need of this floweret in His garden. He has but transplanted her, to bloom for Him in a fairer, heavenly clime. We will cherish the memory of this dear little life. Although so young, her influence will still live inspiring her loved ones to purer actions. God permits these afflictions to come into our lives, and we know that He never makes mistakes in dealing with His children. Martha Lou will be sadly missed in her home and in the community where she lived, being a pet with every one, but our parents, your loss is her eternal gain, and to you who have shown such Christian faith and strength will bow in humble submission to His will, for "To will what God doth will, That is the only grace that gives us perfect rest." Be patient! "These severe afflictions, not from the ground arise, but oftentimes celestial benedictions assume a dark disguise." How comforting to know that Martha Lou is now safe from the world's temptations, "Safe in the arms of Jesus," safe evermore! We extend our heart-felt sympathy to the dear parents, the little brother, fond grandparents and loved ones. For you the heavenly tie is

strengthened. May you find strength, comfort and solace in this dark, sad hour from our Heavenly Father, from whence cometh every good and perfect gift.

FANNIE ALLEN.

Married.

McElroy-Landreth.

Near Alleville, Lafayette County, at 6 o'clock p. m., Aug. 11, 1905, Mr. Cleveland McElroy and Miss Olivia Landreth, were quietly married. The writer officiating.

W. I. HARGIS.

Collins-Stevens.

In the Methodist Church in Oakland, Miss., at 5 o'clock, August 15th, 1905, Prof. E. L. Collins and Miss Birma Stevens, were united in marriage; the writer officiating. Prof. Collins is principle of the Houston Normal College. Miss Stevens is a daughter of Mr. and Mrs. Andrew Stevens of Oakland.

W. I. HARGIS.

Goodwin-Anderson.

In the Baptist Church in Abbeville, Miss., Mr. W. E. Goodwin and Miss May Anderson, both of Abbeville, were at 8:30 o'clock p. m., Aug. 16, 1905, united in marriage; the writer officiating.

All of the above are excellent young people, and I wish for them a happy and successful life.

W. I. HARGIS.

What of The World's Baptist Congress?

REV. J. B. SEARCY, D. D.

What of the World's Baptist Congress? Much every way as I see it.

Liberty is the genius of Baptist principles.

This meeting afforded a fine opportunity for the exercise of Baptist liberty. Some Baptists did not want to go to the meeting because of the distance and the expense. Others felt that such a meeting smacked of centralization and looked like an ecclesiastical council. Now the meeting in London furnished a fine opportunity for such brethren to stay at home without let or hindrance and nobody called in question their motive.

It furnished an equal opportunity for us who wanted to go to exercise our Baptist liberty and to be permitted to take part in one of the most glorious meetings since Pentecost.

The Baptist Congress furnished opportunities for the forming of acquaintances and cementing the ties of friendship both on the voyage going and coming, and at the meeting in London. If this had been all, this scribe would have been well paid for the outlay of energy, time and money that he and his wife put into it.

But this was only the fringe of the garment. The organization of this Congress involved voluntariness and compactness of detail. Rev. J. H. Shakespear deserves the credit in the main for the details in the organization which were marvelously simple and simply marvelous. The entertainment was

unstinted and royal. It was stated that several hundred homes were not taken and the hosts were complaining. Miss Heath, at No. 2 Darmouth Row, entertained Mrs. Searcy and myself in delightful style, and now we have a London correspondent.

The variety of subjects discussed and the manner of their discussion was simply wonderful. I heard not a word from anybody that sounded like ecclesiasticism. It was an orderly, free and easy Baptist meeting.

The first, or roll-call meeting, struck twelve, and the hand did not go back on the dial till the close. It is impossible to put on paper the impression made on our hearts under the inspiration of that roll-call. We felt that not only had God made of one blood all nations of men for to dwell on all the face of the earth, but he had made his redeemed people of one heart, however diverse their dwellings on earth. The songs in their native tongues were transporting. The main presiding officers, Drs. Maclaren, Clifford and Judge Willis, did their work with admirable ease and grace. The one man whom everybody revered and who himself seemed the most retiring of anybody on the platform was the editor of The Baptist Argus. He seemed to think he had done enough by being the cause of so

great a meeting.

The Congress sermon by Dr. Strong was long, but not longer than good. Many of the speeches were remarkably fine, but I think Americans never showed to better effect. There is a compass in their voice and a distinctiveness in their articulation not approximated by the speakers from the other countries. Drs. Mullins, Robertson and Carver did themselves great credit by their addresses. I was never so proud of our Seminary men before. Dr. C. S. Gardner, of Richmond, seemed to capture the audience as hardly any other speaker did. The closing meeting in Albert Hall was a meeting never to be forgotten by those that were present. I suppose it was easily the largest Baptist meeting ever assembled on earth. The hall is said to seat 13,000 people comfortably, and it seemed well filled. The summing up of the results of the meeting by Judge Willis, K. C., (which means King's Council) was thrilling. Dr. Maclaren, though in the sixtieth year of his ministry, could not resist the call of the great audience for a speech from him. His words fell like the benediction of a prophet upon our heads. Others made fine talks, but it was our own Brother E. W. Stephens, president of the Southern Baptist Convention, that put the work of Baptist laymen before the world as perhaps no one else ever did. His speech did credit to the occasion, his head and his heart.

What were the most prominent features of the meeting? 1st. Emphasis of the absolute divorce of church and state. 2nd. The absolute truthfulness of the entire Bible as God's book, and its authority and all sufficiency in matters of faith and practice. 3rd. The Lordship of Jesus Christ as the only King in Zion, and the only name whereby we must be saved. These are monumental pillars of the Baptist Congress. Biloxi, Miss.

A London journalist thinks that the day is not distant when no man will hold a great position in any department of state who is not a teetotaler. He expressed this opinion during the South African War, and based it on the habits of the leaders on both sides. A study of the soldiers in the far East bears out the idea. The Japanese are famous for abstemiousness and frugality of diet, and it is significant to learn that the Russian general, Kuropatkin, who toils from seven in the morning until midnight, is also temperate in his habits.

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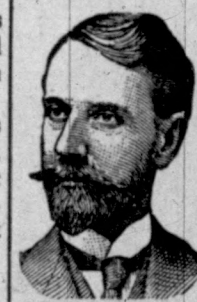
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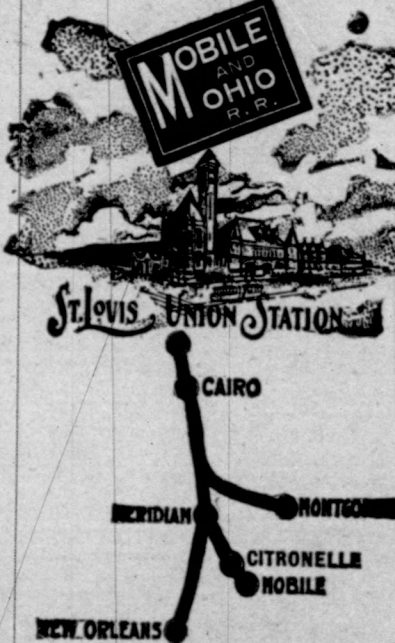
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North Bound—Daily.

Stations.	No. 2.	No. 4.
Lv. Mobile.....	Ala. 7:00am	4:30pm
" Government St., Ala.....	7:08	4:38
" Orchard.....	7:29	4:59
" Crusher.....	7:36	4:06
" Semmes.....	7:44	5:14
" Wilmer.....	8:03	5:31
" Latonia.....	8:18	5:46
" Brushy.....	8:25	5:53
" Donovon.....	8:33	6:01
" Evanston.....	8:42	6:10
" Lucedale.....	8:48	6:16
" Bubank.....	9:00	6:28
" Bexley.....	9:07	6:35
" Merrill.....	9:17	6:45
" Leaf.....	9:34	7:02
" McLain.....	9:50	7:18
" Little Creek.....	9:54	7:22
" Beaumont.....	10:10	7:38
" Hintonville.....	10:28	7:56
" Richton.....	10:44	8:12
Ar. Lancaster.....		

South Bound—Daily.

Stations.	No. 1.	No. 3.
Ar. Mobile.....	Ala. 6:30pm	12:01am
" Government St., Ala.....	6:22	11:53
" Orchard.....	6:03	11:32
" Crusher.....	5:57	11:25
" Semmes.....	5:50	11:18
" Wilmer.....	5:31	11:00
" Latonia.....	5:16	10:45
" Brushy.....	5:09	10:38
" Donovon.....	5:01	10:30
" Evanston.....	4:52	10:21
" Lucedale.....	4:46	10:16
" Bubank.....	4:34	10:05
" Bexley.....	4:27	9:50
" Merrill.....	4:17	9:50
" Leaf.....	4:00	9:54
" McLain.....	3:44	9:13
" Little Creek.....	3:40	9:09
" Beaumont.....	3:24	8:53
" Hintonville.....	3:06	8:35
" Richton.....	2:50	8:19
Lv. Lancaster.....		

NORTH BOUND. SOUTH BOUND.

No. 2—Daily.	Daily—No. 1.
11:02am Lv. Loper.....	Ar. 2:32pm
11:16 " " " " " " " "	2:18 " " " " " " " "
11:40 " " " " " " " "	1:54 " " " " " " " "
12:03pm Ar. Laurel.....	Lv. 1:31
12:04 " Lv. " " " " " "	1:30 " " " " " " " "
12:18 " " " " " " " "	1:16 " " " " " " " "
12:30pm " " " " " " " "	1:04pm
12:41pm " " " " " " " "	12:53pm
12:47pm " " " " " " " "	12:47pm
1:09pm " " " " " " " "	12:21m
1:29pm " " " " " " " "	12:01pm
1:41pm " " " " " " " "	11:47am
2:00pm " " " " " " " "	11:30m
2:20pm Ar. Newton.....	Lv. 11:06m

Hattiesburg Branch.

NORTH BOUND.		Daily
	No. 24.	No. 6.
Lv. Beaumont.....	10 10am	7 40pm
" Wingate.....	10 45am	7 55pm
" New Augusta.....	11 00am	8 01pm
" Mahnd.....	11 15am	8 09pm
" Ragland.....		8 26pm
" McCallum.....	12 05pm	8 33pm
Ar. Hattiesburg.....	12 50pm	8 55pm

SOUTH BOUND.

		Daily.	
	No. 5.	No. 25.	
Ar. Beaumont.....	8 40am	5 00pm	
" Wingate.....	8 25am	4 25pm	
" New Augusta.....	8 19am	4 00pm	
" Mahned.....	8 11am	3 40pm	
" Ragland.....	7 54am	3 03pm	
" McCallum.....	7 47am	2 45pm	
Lv. Hattiesburg.....	7 25am	2 00pm	

Ellisville Branch

	Daily Except Sunday	
stations	No. 27.	No. 26.
Lv. Ellisville Jct. Miss.,		11 40am
		Ar. 1 45am
Lv. Ellisville Jct. Miss.,		12 15pm
		Lv. 2 00

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Ar. Gulfport..... 9:50 p. m.

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Lv. Hattiesburg..... 10:35 a. m.
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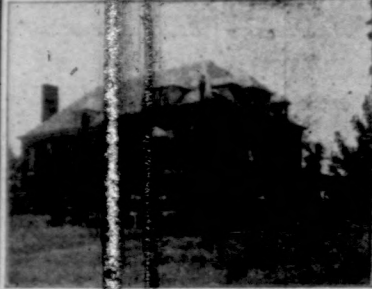
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